

A 1490. p. 21

Short and Sure WAY

T O

Grace and Salvation;

BEING

A Necessary and Profitable TRACT,

UPON

Three Fundamental PRINCIPLES

O F

CHRISTIAN RELIGION:

Which few do indeed know; and yet he who knows them not cannot be saved: *Viz.*

How { *Man was at first Created.*
He is now Corrupted.
He may be again Restored.

Together with the Conditions of the *Covenant of Grace*,
and to whom the *Promises of the Gospel* belong.

The which well learned, would keep Millions out of *Hell*,
that blindly throng thither.

By R. YOUNG, of *Roxwell in Essex.*

If our Gospel be hid, it is hid to them that are lost: In whom, the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them, 2 Cor. iv. 3, 4.

L O N D O N:

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M.DCC.LXXVI.

Short and sure WAY

Grace and Salvation;

being

A No. 100 and 1000th TRACT.

UPON

Three Fundamental Principles

OF

CHRISTIAN RELIGION:

Which have been the foundation of the Christian Church

from the first to the present time.

(Many were tempted)

That he is now corrupted.

It may be again restored.

7. The Christian Church is the foundation of the Christian Church

and is the foundation of the Christian Church.

DR. J. K. YOUNG, & others, in 1810.

It is the foundation of the Christian Church.

It is the foundation of the Christian Church.

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It is the foundation of the Christian Church.

and question with them about their estates, or ask them how their souls fare, and what peace they have; what will be their portion of suffering, especially if they have not been motions offenders? Are they a while troubled for sin, either outward or inward? Or will they acknowledge themselves in a lost condition without Christ? No, their consciences are as quiet, and they are at peace with themselves and all the world, they are at ease with God, and they are at ease with men. They have no inward troubles, and they have no outward troubles. Neither have they been oppressors, nor have they been oppressed. They are ignorant, that they think the commandment is not broken, if the outward gross sin be to them. Yes, will they say, I do not know that I have wronged man, woman, or child; I have seen a foolish man, and I have seen a foolish woman, and I have

Short and Sure WAY TO Grace and Salvation.

AS when God created the world, the first thing he made was light, *Gen. i. 3.* so when he makes us new creatures, he first creates light in the understanding, whereby the poor soul may see his spiritual misery and wretchedness; which before (by reason of that veil or curtain which is drawn over every natural man's heart, *2 Cor. iii. 14, 15, 16.*) he is so far from discerning, that with *Laodicea* he thinks himself rich, and to want nothing; when yet he is wretched, and miserable, and poor, and blind, and naked of all spiritual endowments, *Rev. iii. 17.* *1 Tim. vi. 4.* As for instance, it is to be observed (and can never be enough bewailed) that generally throughout the land people of all sorts (young and old, rich and poor) especially the poor, are so invincibly ignorant, that (remaining so) it is impossible (so far as I am able to judge by the word of God) that ever they should be saved.

As ask them these questions, How do you hope to be saved? They will answer, By my prayers and good endeavours. Have you never broke this or that commandment, *Thou shalt have none other Gods but the Lord? Thou shalt not kill? Thou shalt not steal? Thou shalt not commit adultery?* No, never, they thank God. Are you proud? No, not they: What should they be proud of? and many the like. As for original sin, they know not what it means. Nor is there any convincing them, that they were born sinners into the world. Yes, let a minister come to them upon their death-bed,

and question with them about their estates, or ask them how their souls fare, and what peace they have; what will be their manner of answering (especially if they have not been notorious offenders?) Are they a-whit troubled for sin, either original or actual; Or will they acknowledge themselves in a lost condition without Christ? No, their consciences are at quiet, and they are at peace with themselves and all the world, and, they thank God, no sin troubles them, nor ever did. They have been no murderers, no adulterers, no common drunkards; neither have they been oppressors. (For they are so blind and ignorant, that they think the commandment is not broken, if the outward gross sin be forborn.) Yea, will they say, I do not know that I have wronged man, woman, or child; I have been a Protestant, and gone to church all my days.

SECTION II.

YEA, so far are they from being sensible of their wants, that you shall hear them brag of their faith, works, and good meaning; of their just and upright dealing; the goodness of their hearts, the strength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they should live, if they did not believe in Christ, and hope to be saved by him. The usual expressions of formal Christians, and Protestants at large; who know not what faith, hope, or a good heart means, no more than *Nicodemus* knew what it was to be born again.

All which answers and brags of theirs do imply, that they are as righteous as Christ himself, or *Adam* in the state of Innocency: for he that can clear himself of pride, or the breach of any one commandment, or from original sin, may clear himself from all sin whatsoever; and if so, what need of Christ? Yea, what possibility is there that ever such a soul should have any benefit by Christ? *who came not to call the righteous (viz. such as think themselves so) but weary and heavy-laden sinners to repentance.* Matt. xix. 6. and xv. 24. and xviii. 11. ix. 12, 13. 1 Tim. iii. 15. Luke i. 53.

SECTION III.

AGAIN, this is an infallible truth, That without repentance there is no being saved: And what hope of their serious and unfeigned repentance? For sin must be seen before

it can be sorrowed for: a man must know himself sick before he will seek to the physician. Yea, where there is no discovery of the disease, the recovery of the health is in vain hoped for. Which makes St. *Cyprian* say, That it is as mere lost labour, to preach unto a man the things of God, before he is humbled with the sight of his wants, as to offer light to a blind man, to speak to a deaf man, or to labour to make a brute beast wise.

Besides, if we look to be saved by any thing that we can do, Christ can profit us nothing. For *the Son of man is come to seek, and save only that which is lost: the lost sheep of the house of Israel*, Matt. xviii. 12. Luke xix. 10. 1 Tim. i. 15. even such as utterly despair in regard of all other helps. Nor is he any way fit for absolution, who finds not himself worthy of condemnation. We shall find no sweetness in Christ's blood, till we feel the smart of our sins. Yea, no men under heaven are in so hopeless a condition as they, who think to be saved by their performances, or any other thing or means, than by the righteousness of Christ alone; it faring with them as it doth with unskilful swimmers, who when they begin to sink, if they catch hold of weeds in the bottom, the faster they hold, the surer they are to be drowned.

SECTION IV.

FOURTHLY and lastly, there needs be no more to condemn these men, than their ignorance of such saving truths: especially in such glorious times of light and grace as these are; wherein they may hear the word preached every day in the week, if they did not slight and disregard it, which aggravates their sin exceedingly: for though it be enough that God hath set down his will in his word most plainly, as we may read, or hear it read (were it at any rate) and that the epitome of the whole law is writ in every man's heart; *whatsoever ye would that men should do unto you, even so do ye unto them*, Matt. vii. 12. As it serves not a malefactor's turn, to plead *ignorantiam juris*, he knew not the law of his prince, which he hath broken: (for if the king have once proclaimed any thing, and the subject, after sufficient time of notifying his will, be ignorant of it, at his own peril be it;) yet to be affectedly ignorant, and to shut their eyes against the light of the gospel, is by far more damnable: this is a sin with a witness. As what says our Saviour, *John* iii. 19. *This is the con-*

domination, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. And so on the contrary, *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent*, John xvii. 3. Besides, without knowledge, the mind cannot be good, as wise Solomon affirms, Prov. xix. 2. A man may know the will of God, and yet not do it; but he cannot do it, except he know it. Neither can he be born of God, that knoweth him not, 1 John iv. 7. nor can he love God, ver. 8. Whence that terrible text, Jer. x. 25. *Pour out thy fury upon the heathen that know thee not*, Psal. lxxvi. 6. And that other more terrible, 2 Thess. i. 7. 8. *The Lord Jesus shall be revealed from heaven in flaming fire, to take vengeance on them that know not God*. Whence the prophet Isaiah, peremptory, *It is a people of no understanding; therefore he that made them, will not have mercy upon them, and he that formed them, will shew them no favour*, Isa. xxvii. 11.

Observe these scriptures, you ignorant souls, that think your ignorance will excuse you: and let not Satan, nor your deceitful hearts so delude you, as to think that God is in jest, where he saith, *My people are destroyed for lack of knowledge, and because thou hast rejected knowledge, I will also reject thee*, Hos. iv. 6. Or if you do, you shall one day find him in earnest. For as you know not Christ here, so when you shall look for entrance into the kingdom hereafter, he shall say unto you, *Depart from me, I know you not*, Matt. xxv. 12, 41. which will be but a sad saying: and far better were it, that you were ignorant of all other things; which makes St. Paul say, *I desire to know nothing among you, save Jesus Christ, and him crucified*, 1 Cor. ii. 2.

SECTION V.

NOW this being the case of millions in the city, and so all the land over, what else can we do but conclude, That few (even among us) shall be saved, as our Saviour affirms, Matt. vii. 13, 14. and xx. 46. And that the whole world lieth in wickedness, as St. John speaks, 1 John. v. 19. And that the number of those whom Satan shall deceive, is as the sand of the sea, Rev. xi. 8. and xiii. 15, 16, 17. Isa. x. 22. Rom. 9. 27.

Which being so, I hold myself bound to acquaint them, what every one must of necessity know, or they cannot be saved;

saved; the which I will do in a few lines; that all (who will) may have the benefit thereof. Wherefore let all such (if they have ears) hear what I shall say unto them out of God's word, in laying open those three fundamental principles before mentioned.

TOUCHING the bounty and goodness of God, and man's creation, these things should be known.

1. That God in the beginning made man in paradise, after all his other works, that he might come as to a sumptuous palace ready furnished.

2. That he was made a compendium, and abridgment of all the other creatures, as being a little world of himself; for whereas planets have beings, not life; plants have life, not sense; beasts have sense, not reason; angels have being, life, reason, not sense: man hath all, and contains in him more generality than the angels, viz. being, life, sense, reason.

3. That as he was made Lord of all, and had dominion over all, so he did excel all other visible creatures.

4. In that he had a reasonable soul.

5. In that he had a speaking tongue.

6. In that he was made upright, with his face lifted up to heaven-ward.

7. In that all things were made subject to him.

8. In that he was made after the image of God.

9. In that his soul is immortal.

10. In that he was ordained to eternal glory.

More especially we are to know, That as God made all things else for man's use and service, so he created man (male and female) more immediately for his own honour and service, and did accordingly adorn him with gifts and abilities above all other visible creatures. For God made us (had not we unmade ourselves) after his own image, endowing us (as with reasonable and immortal souls, so) with perfection of all true wisdom, holiness, and righteousness; writing his law in our hearts, and giving us ability to obey, and fulfil the same in every point; and withal a power to stand, and for ever to continue in a most blessed and happy condition, free from all misery, and to enjoy a sweet and blessed communion with our creator. So that man was created very good, did clearly and

perfectly know the whole will and works of his maker; was able out of the integrity of his soul, and fitness of all his powers, fully, willingly, and cheerfully to love, observe, and obey his maker, in every title and circumstance he required, and to love his neighbour as himself; so that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing, but that which was acceptable and well-pleasing to God, as these ensuing scriptures plainly prove, *Gen. i. 26, 27, 30. Eccl. vii. 29. Rom. vi. 14, 15.*

SECTION VII.

WHICH being so, how should it humble us, and make us ashamed of our present condition, and withal set us on fire with a holy zeal, to out-strip, and go before all the rest of the creatures in obeying our creator; as far as he did make us out-strip them all in spiritual and divine excellencies? whereas hitherto they have out-stripped and gone before us in a high degree. As for instance, Though we are bound to praise and serve God above any creature whatsoever, in that all the creatures were ordained for our sakes; yet heaven, earth, and sea, all elements, all the creatures obey the word of God, and serve him, as they did at first; yea, call upon us to serve him; only men for whom they were all made, most ungratefully rebel against him: so that if you consider it rightly, the obedience of insensible and brute creatures unto the will of God, is a great check and reproof unto the disobedience of man. Man is the chiefest of creatures, and they the lowest; yet do they as far exceed him in obedience, as he doth them in natural eminency. *The stork, and the swallow know their appointed times. The ox knoweth his owner, and the ass his master's crib, Isa. i. 3.* The sea moveth in a settled and established course; the stars fit their many changes to a steady rule, answerable to the will of him that never changeth. The Lord by *Moses* but spake to the rock, and it gave water to the thirsty *Israelites*; he but commanded the clouds to rain down manna, and the wind to bring them in quails, for the satisfying of their hunger, and they did so. Yea, he but bade the ravens bring bread and flesh to *Elijah*, and they did it. In like manner did the wind and sea, *Matt. viii. 27.* the lions, *Dan. vi. 22.* those two she-bears, *2 Kings ii. 24.* the fire, *Dan. iii. 27.* the earth,

Numb.

Numb. xvi. 19, to 27. obey the voice of the Lord, and many the like spoken of in scripture. But man is wholly gone astray from his rule, and not only runneth from it, but against it; so that he is far worse than things worse than himself.

Which were it rightly considered, would be enough to melt a heart of adamant. For was this the principal end, for which men were created in such a glorious condition, That we might honour, love and serve our creator, and enjoy communion and happiness with him for ever? And are we so far from excelling the rest of the creatures, that we are become more disobedient and rebellious to God, than any one of them, except Satan himself? One would think it should make all (that thirst not after their own damnation) not only to hate and dislike themselves for it, but force us with all possible speed and industry, to seek out the cause, and how to recover ourselves out of this wretched and damnable condition.

SECTION VIII.

BUT it will be demanded, How this comes to be so? And what was the cause?

To which I answer: God at first entered into covenant with our first parents, as publick persons, both in behalf of themselves, and all that should proceed out of their loins, and so, that whatsoever gifts, privileges, and endowments, they had bestowed upon them should be continued to them and theirs, only upon condition of their loyalty and personal obedience (of which the tree of life was a pledge) and they should have and enjoy them, or lose, and be deprived of them; as well for their off-spring, as for themselves; as they should keep or transgress his royal law.

But see how unworthily they demeaned themselves towards this their bountiful maker and benefactor! for whereas God placed them in paradise, and gave them free liberty to eat of the fruit of every tree in the garden, save only of the tree of knowledge of good and evil, prohibiting them that alone, even upon pain of eternal death to them and theirs, they most perfidiously contemned and brake this law, which (as sundry circumstances that do aggravate it shew) was a most execrable and damnable sin. As observe the several circumstances

stances set down by *Moses*, to amplify the foulness of their fall:
25,

First, That they despised and made light of the promise of God, whereby they were commanded to hope for everlasting life, so long as they continued their loyalty and obedience.

2. There was in it an unsufferable pride and ambition, in that he could not content himself with being lord of the whole universe, but he must be equal unto God, and every way like his maker.

3. What greater unbelief could there be; when he gave more credit unto the serpent, in saying, he should not die, than to God, who immediately before tells him, That if he did sin in eating the forbidden fruit, he should die.

4. In this sin was not only unkindness not to be paralleled, but wilful murder of himself and all his posterity, whom he knew were to stand or fall with him.

5. Herein was foul apostasy from God to the Devil; to whom (charging God with lying, envy, malice, &c.) he revolted and adhered, rather than stick to his maker.

And to these might be added many the like circumstances, which grievously aggravate the sin of our first parents, and make it so deadly in effect. For thereby it is, we not only lost our blessed communion with God, that the image of God, after which we were created, was forthwith abolished and blotted out, but that many grievous miseries and punishments came in the room of it; so that in the place of wisdom, power, holiness, truth, righteousness, and the like ornaments, where with we had been clothed, there has succeeded these and the like:

1. This their sin hath filled our whole man with corruption.

2. It hath made us become vassals unto sin and Satan.

3. It hath disabled us from understanding the will, and observing the commandments of the Lord.

4. It caused us to lose our right unto, and sovereignty over the creatures.

It makes our persons and actions unacceptable to God.

6. It hath cast us out of God's favour, and made us liable and subject to all the plagues and miseries of this life, and to endless, easeless, and remediless torments in the life to come.

SECTION IX.

AND the reason is, our first parents being the root of all mankind, and instead of all their posterity, before they had issue, and the covenant being made with them as publick persons, not for themselves only, but for their posterity, who were to stand or fall with them, they being left to the freedom of their own wills in transgressing the commandment of God, by eating the forbidden fruit, through the temptation of Satan, have made us and all mankind descending from them by ordinary generation, as guilty of their sin, as any heir is liable to his father's debt. Their act being ours, as the act of a knight or burghers in the parliament-house, is the act of the whole county, in whose name and room they sit, and whom they represent; by which means our nature is so corrupted, that we are utterly indisposed and made opposite unto all that is spiritually good, and wholly inclined unto all evil, and that continually; and have also lost our communion with God, incurred his displeasure and curse, so that we are justly liable to all punishments, both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been said touching original sin, take only these ensuing scriptures and aphorisms, without any needless connection, that I may be so much the briefer.

SECTION X.

AMONGST many others, the most pregnant scriptures for the confirming of this point, I hold to be these:

The fathers have eaten sour grapes, and the childrens teeth are set on edge, Jer. xxxi. 29. was a true proverb, though by them abused. *By one man sin entered into the world, and death by sin: And so death passed upon all men, for that all have sinned,* Rom. v. 12, 20, 21. *Who can bring a clean thing out of an unclean? not one,* Job xiv. 4. See chap. xv. 14, 15, 16. *We are all as an unclean thing, and all our righteousness are as filthy rags,* Isa. lxiv. 6. *By the works of the law there shall no flesh be justified in his sight,* Rom. iii. 20. *There is no difference, for all have sinned, and come short of the glory of God,* Rom. iii. 21, 22, 23. *And God saw that the wickedness of man was great*
on

on the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man, Gen. vi. 5, 6. Both Jews and Gentiles are all under sin; as it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God: They are all gone out of the way, they are altogether become unprofitable: There is none that doeth good, no not one. Their throat is an open sepulchre, the poison of asps is under their lips, there is no fear of God before their eyes, Rom. iii. 9, to 20. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Matt. xv. 19. See Gal. v. 19, 20, 21. Whence comes wars and fightings amongst you? Come they not hence? even of your lusts that war in your members? James iv. 1. Unto them that are unbelieving, is nothing pure; but even their mind and conscience is defiled, Tit. i. 15. I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death, &c. Rom. vii. 14, to 25. where the apostle speaks all this, and a great deal more of himself. See Eph. ii. 2, 3. Gal. iii. 10.

Yet how many do grieve for their other sins, which are never troubled for their original corruption! which above all should be bewailed, even as the mother and nurse of all the rest, and thought worthy not of our sighs alone, but of our tears. For this is the great wheel of the clock that sets all the other wheels a moving, while it seems to move slowest. And never did any truly and orderly repent, that began not here, esteeming it the most foul and hateful of all, as David, Psal. li. 5. And Paul crying out of it, as the most secret, deceitful and powerful evil, Rom. vii. 23, 24. And indeed, if we but clearly saw the foulness and deceitfulness of it, we would not suffer our eyes to sleep, nor our eye-lids to slumber, until a happy change had wrought these hearts of ours (which by nature are no better than so many sties of unclean devils) to become habitations for the God of Jacob.

SECTION XL

WE are the cursed seed of rebellious parents, neither need we any more to condemn us, than what we brought into the world with us. In Adam, the root of all, we all so finned,

sinners, that if we had no inherent sin of our own, this imputed sin of his were enough to damn us.

Our first parents were the root, we are the branches: if the root be bitter, the branches cannot be better. They were the fountain, we the springs: if the fountain be filthy, so must the springs. Whence is it, that holy *David* cries out, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*, Psal. li. 5.

Tantillus puer, tantus peccator, saith *St. Austin*: when a little child, I was a great sinner. As in the little and tender bud, is infolded the leaf, the blossom, and the fruit; so even in the heart of a young child, there is a bundle and pack of folly laid up, as *Solomon* affirms, *Prov. xxii. 15*. And as *Moses* speaks, *The thoughts of man's heart are evil, even from his childhood*, Gen. vi. 5. and viii. 21.

We brought a world of sin into the world with us, and were condemned so soon as conceived; we were adjudged to eternal death before we lived a temporal life. For admit thou hadst never offended in the least thought, word or deed, all thy life; yea, admit thou couldst now keep all the commandments actually and spiritually, yet all this were nothing, it could not keep thee out of hell, since that original sin which we drew from the loins of our first parents, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children, rebellion the inheritance that we have purchased for them, death the wages that we have procured them. God made us after his own image, but by sin we have turned the image of God into the image of Satan: yea, like Satan, we can do nothing else but sin, and make others to sin too, who would not so sin but for us.

As a furnace continually sparkles, as the raging sea foams, and casts up mire and dirt, and as a filthy dunghill does continually reek forth, and evaporate odious odours, so do our hearts naturally stream forth unsavoury eruptions, unholy lusts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinths of man's heart! Who finds not in himself an indisposition of mind to all good, and an inclination to all evil? O the strange monsters, the ugly, odious, hideous fiends, the swarms, litters, legions of noisome lusts, that are couched in the stinking flies of every one of our deceitful

ful hearts! inſomuch, that if all our thoughts did but break forth into actions, we ſhould not come far ſhort of the devils themſelves.

SECTION XII.

AND as the healthieſt body is ſubject to the mortaleſt diſeaſes, ſo there is no ſin ſo odious, unto which of ourſelves we are not ſufficiently inclinable. For original ſin, in which we were all born and bred, containeth in itſelf the ſeeds of all ſins, that fearful ſin againſt the Holy Ghoſt itſelf not excepted.

Such venomous natures we have, that never was there any villainy committed by any ſorlorn miſcreant, whereunto we have not a diſpoſition in ourſelves. Inſomuch that we ought to be humbled, even for thoſe very ſins, from which we are in a manner exempt: For that Cain's envy, *Ahmaſ's* Roſſing, *Rabſhekah's* railing, *Shimei's* curſing, *Sennacherib's* blaſphemy, *Doeg's* murder, *Pharaoh's* cruelty, *Sodom's* luſt, *Judas's* treaſon, *Julian's* apoſtaſy, &c. are not our ſins, and as much predominant in us, as they were in each of them, it is only God's free grace and goodneſs. For all of them ſhould have been thine and my ſins, if God had left us to ourſelves. Lord, ſaith St. *Auſtin*, *Thou haſt forgiven me thoſe ſins which I have done, and thoſe ſins which only by thy grace I have not done.* They were done in our inclination to them, and even that inclination needs God's mercy. If we eſcape temptation, it is his mercy; if we ſtand in temptation, it is his mercy; if our wills conſent not, it is his mercy; if we conſent, and the act be hindered, it is his mercy; if we fall and riſe again by repentance, all is his mercy.

We cry out of Cain, *Judas*, *Julian*, the *Sodomites*; alas, they are but glaſſes to ſee our own faces in; for as in *water ſate answereth to ſate, ſo doth the heart of man to man*, ſays *Solomon*, Prov. xxvii. 19. Even hating God, is by the Holy Ghoſt charged upon all men, *Rom. i. 30. John xvi. 23, 24, 25.* We are all cut out of the ſame piece, and as there is the ſame nature of all lions, ſo of all men.

There is no part, power, function or faculty, either of our ſouls or bodies, which is not become a ready inſtrument to diſhonour God; our heart is a root of all corruption,

ruption, a seed-plot of all sin, our eyes are eyes of vanity, our ears are ears of folly, our mouths mouths of deceit, our hands hands of iniquity, and every part does dishonour God, who yet should be glorified by us. The understanding which was given us to learn virtue, is apt now to apprehend nothing but sin: The will which was given us to affect righteousness, is apt now to love nothing but wickedness; the memory which was given us to remember good things, is apt now to keep nothing but evil things, &c. For, sin, like a spreading leprosy, is so grown over us, that from the crown of our heads, to the soles of our feet, there is nothing whole therein, but wounds, and swellings, and sores full of corruption. To be short, we are as traitors condemned to suffer eternal torments in hell-fire, being only reprieved for a time.

SECTION XIII.

AND so much of original sin, which is the pravity, naughtiness, and corruption of our nature, *Psal. li. 5.* Now of actual sin, which is the transgression of God's law, *1 John iii. 4.* when evil thoughts are consented unto and performed in outward deeds, *James i. 15.* Touching which, we are to know and take notice, that

The law of God is spiritual, and therefore requireth not only outward obedience in word and deed, but also inward in mind and heart, and that chiefly; neither doth it forbid only the committing of outward sins in word and deed, but also all the secret corruptions of the mind and heart, *Rom. vii. 13, 14, 15. Matt. v. 21, 22, 27, 28. 1 John iii. 15.*

Again, where any duty is commanded, there the means which tend thereto are enjoined; and where any vice is forbidden, there the occasions, provocations, and allurements tending thereunto are also forbidden. Again,

It is not enough to do that which is good for substance, except we do it well also in regard of circumstances; as namely, that it flows from a pious and good heart, sanctified by the Holy Ghost, and be done in faith, obedience to the word, humility, saving knowledge, and sincere love to God, zeal for his glory, and a desire to edify and win others: of which, I might give you many examples; as of the *Jews* fasting, *Isa.*

Iſa. lviii. 3, to 8; of thoſe reprobates preaching in Chriſt's name, and caſting out devils, *Matt.* vii. 21, 22, 23. of Cain's ſacrificing, *1 John* iii. 12. He offered, and God abhorred; becauſe he cared not for the manner, to do it well; God cared not for his offering, though the act was good. *Simon Magus* believed, *Herod* liſtened, *Felix* feared, *Shul* obeyed, *Jezebel* faſted, the Pharifees prayed: But becauſe they did not believe ſo, hear ſo, fear ſo, obey ſo, and pray ſo as God required, as is before related, they were never the more regarded for what they did. For love is the fountain of obedience, and all external obedience to God, without inward love, is hypocrify: whereas Chriſt commendeth to his diſciples the care of keeping his commandments aright, as the utmoſt teſtimony of their love unto him, *John* xv. 10.

SECTION XIV.

WHICH being ſo, how oft, and how many ways do we all offend? For if we but narrowly look into our hearts and lives, we ſhall eaſily perceive, that there is not one of thoſe righteous precepts ſet down *Exodus* xx. which we have not broken ten thouſand times, and ten thouſand ways. Yea, O God (may the beſt of us ſay) there is no vein in me, that is not full of the blood of thy ſon, whom I have crucified and crucified again by multiplying many, and often repeating the ſame ſins; there is no artery in me, that hath not the ſpirit of error, the ſpirit of pride, paſſion, of luſt, and the ſpirit of giddineſs in it; no bone in me that is not hardened with the cuſtom of ſin, nourished and ſupplied with the marrow of ſin; no ſinews, no ligaments, which do not tie and chain ſin and ſin together. Yea, if we do but watch over our own hearts narrowly one day, we ſhall find an army of unclean thoughts and deſires there, perpetually fighting againſt our ſouls, whereby we are continually tempted, drawn away and enticed through our own concupiſcence. As how many temptations come in by thoſe cinque ports of the ſenſes? How many more by Satan's injections, preſenting to the affections things abſent from the ſenſes? But moſt of all by luſt itſelf (a thing not created, yet as quick as thought) tumbling over a thouſand deſires in one hour: for the devil and our fleſh meet together

gether every day and hour, to engender new sins, which is the reason our sins are counted among those things which are infinite, as the hair of our head, the sand of the sea, the stars of heaven. We are swift to do evil, but to all good immoveable; when we do evil, we do it cheerfully, and quickly, and easily; but if we do any good, we do it faintly, and coldly, and slackly. We have used all our wisdom to commit the foolishness of sin; our whole conversation hath been to serve Satan, and to fulfil the lusts of the flesh. We even suck in iniquity like water, and draw on *sin as it were with cart-ropes*, Isa. v. 18. It hath been the course of our whole life, to leave that which God commands, and to do that which he forbids. The word and spirit may work in us some flashes of desire, and purposes of better obedience, but we are constant in nothing, but in perpetual offending; only therein we cease not, for when we are waking, our flesh tempts us to wickedness; if we are sleeping, it solicits us to filthiness.

Whatever God commands, we do the contrary: we profane his days, contemn his ordinances, resist his word, grieve his Spirit, misuse his messengers, hate our reprovers, slander and persecute his people, seduce our friends, give ill examples to our neighbours, open the mouths of God's and our enemies to blaspheme that glorious name after which we are called, and the truth we profess. Yea, we have done more against God in one week, than we have done for him ever since we were born: and whereas the least of God's mercies is greater than all the courtesies of men; we are not so thankful to him for them all, as we are to a friend for some one good turn.

SECTION XV.

NEITHER are we sufficient of ourselves to think, much less to speak, least of all to do aught that is good, 2 Cor. iii. 5. *John xv. 4, 5.* There is so much wearisomness, pride, passion, lust, envy, ignorance, awkwardness, hypocrisy, infidelity, vain thoughts, unprofitableness, and the like, cleaving to our best actions, to defile them; that even our praying, and fasting, and repenting; our hearing, believing and giving; our holiest communications, our most brotherly admonitions, &c. are in themselves not accepted, but in Christ; *all our*

righteousnesses are as filthy rags, Isa. lxiv. 6. till they are washed white in his most precious blood.

And if our very righteousness is so filthy, what then is our sinfulness? As, bring we our lives to the rule: look how many sins are cherished, so many false gods there are chosen: look how many creatures thou inordinately lovest, fearest, trustest, rejoicest in: so many new gods hast thou coined; and wilt thou not then plead guilty, when the first and second commandment arraign thee?

Thou canst not away with swearing; but dost thou reprove others for their swearing? Didst thou never hear sermons unpreparedly, irreverently, &c. Does thy heart upon a sabbath rest from worldly thoughts, much more thy tongue from worldly speeches? There is murder of the heart, hatred: Hast thou not murdered thy neighbour's soul, by thy negligence, persuasion, evil example, &c. Thou hast not stolen, but hast not thou coveted? Hast thou been liberal to those that are owners of a part of thy goods? Hast thou not robbed thy brother of his good name? which is above silver and gold. Hast thou not robbed God of his worship? Of his sabbath? Of his tithes, &c. Lying, flattering, detracting, listening to tales; yea, not defending thy brother's good name, is to bear false witness.

Hast thou kept the tenth commandment? which condemns the very first motions of sins springing out of our hearts, though presently rejected; and a thousand the like: and yet, for every drop of wickedness that is in the life, there is a sea in the heart that feeds it.

SECTION XVI.

TRUE, if thou lookest on thy sins in Satan's false glass, that will make them seem light, and contemptible; but behold them in the clear and perfect glass of God's law, and they will appear abominable. Which makes our Saviour call hatred murder, a wanton eye adultery, &c. Yea, consider thy sins rightly, and they will appear as the *Judas*es that betrayed; the soldiers that apprehended, bound, smote, and wounded thy Saviour; as the gall and vinegar in his mouth, spittle on his face, thorns on his head, nails in his hands, spears in his side, &c.

This

This is the way to know thyself sinful; and as thus to know thyself is the best of divinity, as *Demonax* said of philosophy; so thus to aggravate thy sins in thine own sight, is the only way to have them extenuated in the sight of God. Whence the more holy a child of God is, the more sensible he is of his own unholiness, thinking none so vile as himself: as it fared with holy *Job*, chap. xl. 4. and xlii. 6. and *Isaiab*, chap. vi. 5. and lxiv. 6. and with *St. Paul*, *1 Tim.* i. 15. *Rom.* vii. 14, to 25. and with holy *David*, who almost in every psalm so much bewails his own sins, original and actual, of omission and commission.

Carnal men are only troubled for those sins that appear to the world; but those in whom Christ is formed anew, think they cannot be humbled enough for their evil thoughts, vain and unprofitable words, for the evil which cleaves even to their best actions; for sins of omission, as the want of faith, and love, and repentance, want of the true fear of God, and unprofitable hearing, the neglect of preparation, of praying and reading in their families, of instructing their children and servants, of sanctifying the sabbath, and seeing that all under them do the same; their unfruitfulness under the means of grace, their not growing in grace, and the like. And thus do all experimental christians, all that have spiritual eyes: The want whereof I take to be the cause of all desperate wickedness; as what else but invincible ignorance is the cause, why wickedness so abounds in every corner of the land? Sin indeed at first the cause of ignorance, but now ignorance is the cause of sin. *Swearing and lying, and killing, and stealing, and whoring abound* (saith the prophet) *because there is no knowledge of God in the land*, *Hos.* iv. 1, 2. *It is people that do err in their hearts*, says God, *Why? Because they have not known my ways*, *Psal.* xcv. 10. *Ye are deceived*, (saith our Saviour) *because ye know not the scriptures, neither the power of God*, *Matt.* xxii. 29. When Christ wept over *Jerusalem*, what was the cause? Even their blindness, *If thou hadst known* (saith he) *at least in this thy day, those things which now are hid from thine eyes*, *Luke.* xix. 42. Because men know not the wages of evil, therefore they do it: and because they would securely do it, therefore they refuse to know it. O that men knew how good it is to obey, to disobey how evil! for this would

soon disperse and dispel all the black clouds of their reigning sins in a moment. If they were wise (saith St. Bernard) they would foresee the torments of hell and prevent them; but they that wander in by-paths, declare themselves ignorant of the right way of salvation, *Rom. iii. 17.* I grant many that are wicked have a shew of wisdom: but let them seem to know never so much, yet it is through ignorance that they do so ill.

SECTION XVII.

AND so having given you a short survey of our wretchedness, by reason of original sin and actual transgressions, by which we must confess to have deserved double damnation; I come now to declare the means which God of his infinite goodness hath found out, both for the satisfying of his justice, and also freeing us from the guilt and punishment of either. And this with as much brevity as may stand with perspicuity.

First, In general we must undoubtedly know, that the sole perfection of a Christian, is the imputation of Christ's righteousness, and the non-imputation of his own unrighteousness, as appears by the whole current of scripture, of which I shall mention a few places.

Even the Son of Man came to give his life a ransom for many, Mark x. 45. *As in Adam all die, so in Christ shall all be made alive,* 1 Cor. xv. 21, 22. *As by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous, &c.* Rom. v. 18, 19. *As by the offence of one, the fault came on all men to condemnation; so by the justifying of one, the benefit abounded to all men to justification of life,* Rom. v. 18. *Unto Jesus Christ that loved us, and washed us from our sins in his own blood,* Rev. i. 5. *The blood of Jesus Christ his son, cleanseth us from all our sins,* 1 John i. 7. *He is the reconciliation for our sins, &c.* 1 John ii. 1, 2. *He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him,* 2 Cor. v. 21. *He was delivered unto death for our sins, and is risen again for our justification,* Rom. iv. 25. *Who his own self bare our sins in his own body on the tree: by whose stripes we were healed,* 1 Pet ii. 24. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him,*

him, and with his stripes we were healed, Isa. liii. 5. Neither is there salvation in any other; for among men there is given none other name under heaven whereby we must be saved, Acts iv. 12. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. vi. 23. I am the resurrection and the life; he that believeth in me, although he were dead, yet shall he live, John xi. 25. You hath he quickened that were dead in trespasses and sins, Ephes. ii. 1. God so loved the world, that he gave his only-begotten son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his son into the world, to condemn the world; but that the world through him might be saved, John iv. 16, to 20.

God commendeth his love towards us, in that while we were yet sinners, Christ died for us: much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son; much more being reconciled, we shall be saved by his life, Rom. v. 6, to 11. read to the end of the chapter. See more John i. 29. Acts xiii. 39. Rom. vi. 4, to 23. and viii. 2, 3. and x. 3, 4. 1 Cor. xv. 56. Col. i. 14. Gal. iii. 22. Heb. ix. 28. 1 Pet. i. 18, 19, 20. 1 John. iii. 8.

SECTION XVIII.

AS Christ was a sinner only by the imputation of our sins, so we are just only by the imputation of his righteousness. Our good works (were they never so many and rare) cannot justify us, or deserve any thing at God's hands, it is only in Christ that they are accepted, and only for Christ that they are rewarded. Yea, the opinion of thine own righteousness, makes thy condition far worse than the wickedest man alive. For Christ that came to save all weary and heavy-laden sinners, (be they never so wicked) neither came to save, nor once call thee that hast no sin, but art righteous enough without him. As hear his own words to the proud Pharisees, who had the same thoughts of themselves as thou hast; *They that be whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners to repentance: the lost sheep of the house of Israel*, Matt. ix. 12, 13. and x. 6. and xv. 24. and xviii. 11. Nor can any soul be so dangerously sick, as thou, who art least sensible of thy being sick.

Briefly, until, with *St. Paul*, thou renouncest thine own righteousness, seekest thyself the greatest of sinners, and art able to discern sin in every thing thou canst think, speak, or do, and that thy very righteousness is no better than *filthy rags*, *Isa. lxi. 6.* thou canst have no part in Christ. And until Christ shall become thine by regeneration, and a lively faith, thou art bound to keep the whole law, actually and spiritually with the whole man, thy whole life; or else suffer eternal death and destruction of body and soul in hell, for thy not keeping it. So that thou hast yet to answer (and I pray mind it seriously) for all the sins that ever thou hast committed, who art not able to answer for the least of them. For the *wages of sin* (any sin that is never so small) is eternal death, *Rom. vi. 23. Gal. ii. 16, 19.*

Neither let Satan, nor thy own deceitful heart delude thee, in thinking thou hast faith, when thine own words declare the contrary. Nor would I ask any more evidence against thee in this, than thine own mouth, in saying, that thou never doubtedst in all thy life; for this makes it plain, that thou never hadst faith, nor never knewest what faith means; for he who never doubted, never believed; and Satan hath none so sure, as those whom he never yet assaulted.

SECTION XIX.

BUT this being a main fundamental point which every man is bound to know, I will more particularly and fully explain it, as thus:

Man being in a most miserable and undone condition, by reason of original and actual sin, and the curse due to both, being liable to all miseries in this life, and adjudged to suffer eternal torments in hell-fire after death, having no possibility to escape the fierce wrath of Almighty God, who had already pronounced sentence upon him: when neither heaven, earth, nor hell, could have yielded any satisfactory thing besides Christ that could have satisfied God's justice, and merited heaven for us; then, O then! God of his infinite wisdom and goodness, did not only find out a way to satisfy his justice and the law; but even gave us his own son out of his bosom, and his son gave himself to die even the most shameful, painful and accursed death of the cross to redeem us, *that whosoever believeth on him shall not perish,*
but

but have everlasting life, John iii. 16. A mercy bestowed, and a way found out, that may astonish all the sons of men on earth, and angels in heaven! wherefore wonder at this, you that wonder at nothing! that the eternal God would die to redeem our worse than lost souls, that we might not die eternally. O the deepness of God's love! O the unmeasurable riches of his bounty! O Son of God, who can sufficiently admire thy love, or commend thy pity, or extol thy praise! It was a wonder that thou madest us for thyself, more than thou madest thyself man for us; but most of all that thou shouldst unmake thyself, that thou shouldst die to save us.

Which salvation stands in two things: First, in freeing and delivering us from hell. Secondly, in the possession of heaven, and eternal life. Christ, by his death, merits the first for us; and by his obedience fulfilling the law, merits the second. The parts of our justification are likewise two: the remission of our sins, and the imputation of Christ's righteousness; whereby we have freedom from all evil here, and the perfection of good and happiness in heaven. Inasmuch that all those millions of mercies that we have received, both before and since we were born, either for soul or body (even to the least bit of bread we eat) or shall enjoy to eternity; Christ, of his free grace, hath purchased for us, with the price of his own precious blood. For which see *Psal.* lxxiii. 19. cxlv. 15, 16. and lxxv. 6, 7.

Hear this, all you that care to be saved, God will pardon all your sins, he will give you an eternal crown of glory in heaven, if you unfeignedly repent, and wholly rely upon Christ for your salvation, by a lively faith, and that because he is just; for although the Lord cannot in justice let sin go unpunished (*for the wages of sin is eternal death,* Rom. vi. 23. Death in the person, if not in the surety.) Yet Christ hath sufficiently satisfied for all the sins of the faithful, and paid their debt even to the utmost farthing, as is evident by *Isa.* liii. 4, 5. *2 Cor.* v. 21. *Heb.* ix. 26. *1 Pet.* ii. 4. *Rom.* iii. 25, 26. *1 John* i. 7, 9. and sundry other places. As, are we bound to perform perfect obedience to the law? Christ performed it for us. Were we for disobedience subject to the sentence of condemnation, the curse of the law, and death of body and soul? He was condemned for us, and bore the curse of the law; he died, in our stead, an ignominious death. Did we de-

serve the anger of God? He endured his father's wrathful displeasure, that so he might reconcile us to his father, and set us at liberty. He that deserved no sorrow felt much, that we, who deserved much, might feel none. And *by his wounds we were healed*, Isa. liii. 5. Adam eat the apple, Christ paid the price. In a word, whatsoever we owed, Christ discharged, whatsoever we deserved, he suffered, if not for the self-same punishments, (for he being God, could not suffer the eternal torments of hell) yet in proportion, the dignity of his person (he being God and man) giving value unto his temporary punishments, and making them of more value and worth, than if all the world would have suffered the eternal torments of hell. For it was more for one that is eternal to die, than for others to die eternally. Therefore was the son of God made the son of man, that the sons of men might be made the sons of God; and therefore was he both God and man, lest being in every respect God, he had been too great to suffer for man; or being in every respect man, he had been too weak to satisfy God. And so much for explication of the third principle mentioned in the beginning.

SECTION XX.

BUT now comes the hardest part of my work to be performed. For admit the natural man be convinced of the truth of these three fundamental principles never so clearly; yet he will draw such a conclusion from the premises, that he will be never the better for what hath been told him; yea, he will decoct all (even the mercy and goodness of God) into poison. For what will not such an one suggest to himself (the devil helping forward?) Let it be granted, will he say, that I were every way wretched and miserable, a great sinner both originally and actually, and likewise liable to all the plagues of this life, and of that to come; yet, I thank God, I am well enough so long as Christ has paid my ransom, and freed me from all by the new covenant, the tenure whereof is, *Believe, and live*; whereas at first it was, *Do this, and live*. To which I answer:

In covenants and indentures between party and party, there are always articles and conditions to be performed on the one side, as well as promises to be fulfilled on the other, as saith *Pareus*. Now as God hath covenanted and bound him-

self by his word and seal, to remit thee thy sins, adopt thee his child by regeneration, and give thee the kingdom of heaven, and everlasting life, by and for his Son's sake; so Christ hath, for and on thy behalf undertaken; yea, thou thyself didst for thy part bind thyself by covenant, promise, and vow in thy baptism, that thou wouldst forsake the Devil and all his works, constantly believe God's holy word, obediently keep his commandments, the better thereby to express thankfulness towards him for so great a benefit, *1 Pet. iii. 21. Psal. cxvi. 12, 13, 14.* And we know that in covenants and indentures, if the conditions be not kept, the obligation is not in force: whereby millions (*Magus* like) after the water of baptism (which is a seal of the covenant of grace) go to the fire of hell. Yea, except we repent and believe the gospel (threats and precepts as well as promises) that holy sacrament, together with the offer of grace, instead of sealing to us our salvation, will be an obligation under our own hand and seal against us, and so prove a seal of greater condemnation. Therefore the main question is, Whether thou art a believer? For although Christ in the gospel hath made many large and precious promises, there are none so general, which are not limited with the condition of faith and the fruits thereof, unfeigned repentance; and each of them are so tied and entailed, that none can lay a claim to them, but true believers which repent and turn from all their sins, to serve him in holiness, without which no man shall see the Lord, *Heb. xii. 14. Isa. lix. 20.* As for instance, Our Saviour hath made publick proclamation, *Mark xvi. 16. That whosoever shall believe and be baptized, shall be saved; but mark what withal is added, be that will not believe shall be damned.* Again, God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, *John iii. 15, 16.* And that none may deceive themselves, he addeth, *He that believeth in him is not condemned: but he that believeth not, is condemned already: because he hath not believed in the name of the only-begotten Son of God.* And this is the condemnation, that light is come into the world, and men love darkness rather than light, *John iii. 19, 20.* And again, *As many as received him, to them gave he power to become the sons of God; even to them that believe on his name, John i. 12.*

Again,

Again, *Heb. v. 9.* He is said to be the author of eternal salvation unto all that obey him: not unto them which continue in their rebellious wickedness, and never submit themselves to be ruled by the sceptre of his word: *Christ's blood* (saith Zanchy) was shed as well for ablution as for absolution: as well to cleanse from the soil and filth of sin, as to clear and assail from the guilt of sin, *Rom. vi. 5, 6.* God hath chosen us in Christ, before the foundation of the world; that we should be holy, and without blame before him in love, *Eph. i. 4.* They therefore that never come to be holy, were never chosen. He is said to have given himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himself, zealous of good works, *Tit. ii. 14.* *Luke i. 74, 75.* Yea, the Lord binds it with an oath, that whomsoever he redeemeth out of the hands of their spiritual enemies, they shall worship him in holiness and righteousness all the days of their life, *Luke i. 73, 74, 75.* *1 Pet. ii. 24.* and *Tit. ii.* The grace of God which bringeth salvation, teacheth us, that we should deny ungodliness, and worldly lusts, and that we should live soberly, righteously, and godly in this present world, *ver. 11, 12.*

By all which it is plain, that as Christ's blood is a charter of pardon; so withal it is a covenant of direction; and he that refuseth to live as that covenant prescribes, may perish as a malefactor, that is to be hanged with his pardon about his neck.

SECTION XXI.

BUT alas! say what can be said, carnal men (who love their sins better than their souls) will answer all; yea, confute whatsoever can be alledged, with, God is merciful; or, in case that will not serve, yet they have another shift; or rather the enemy of mankind will furnish them with an evasion, telling them, that they have a strong faith, good hearts, and mean well; they repent of their sins, have as good wishes and desires as can be, are elected, hope to go to heaven as well as the best, &c. But to every one of these, I answer.

First, True faith purifieth the heart, and worketh by love, consumeth our corruption, and sanctifieth the whole man throughout, so that our faith to God is seen in our faithfulness to men; our invisible belief, by our visible life.

Faith

Faith and holiness are as inseparable as life and motion, the sun and light, fire and heat, ice and coldness, the spring and greenness, the rose and sweetness, steel and hardness, chrystal and clearness, pitch and foulness, honey and sweetness. Again, faith believeth the threats of the word, together with the promises. Now thou who pretendest belief in the promises, shew me thy belief in the threatnings. For didst thou believe the truth of those menaces, which God hath denounced against unclean, covetous, ambitious, unjust, envious, malicious persons, and such like sinners. How durst thou then so wallow in these sins, that if God instead of hell, had promised heaven as a reward unto them, thou couldst do no more than thou dost? Why shouldst thou deceive thyself with an opinion of faith? When indeed thou believest not so much as the Devil does: for he *believes* (namely the threatnings of the word) *and trembles* for horror, *James ii. 29.* But thou goest on in sin, even mocking at the menaces, and in the infidelity of thy heart, givest them the lie; saying, *no such thing shall befall me.* But *invadunt urbem somno vinoque sepultam; when they shall say peace and safety, then comes on them sudden destruction,* 1 *Thess. v. 3.*

Though those persecutors of Christ, and murderers of the Lord of life, were the Devil's children; as they were plainly told by truth itself, *John viii. 44.* yet they most confidently believed, and stiffly maintained, that God was their father, *ver. 41.* And so will the worst of men in these days, such as do nothing but sin, and make others sin; such as glory in, and maintain their sins.

Again, as faith is wrought by God's Spirit, so where it is wrought, it brings forth the fruits of the spirit, mentioned *Gal. v. 22, 23.* Whereas presumption, as it is of the flesh, so it brings forth the fruits of the flesh, *ver. 19, 20, 21.*

But it is very easy to believe, thinks the sensualist; yea, but why? Satan troubles not such, for then he who begot this presumptuous faith in him, should be divided against himself. Nay, Satan confirms him in this his deceit. Besides, this is a sure rule, That that persuasion only, which follows sound humiliation, is faith; that which goes before it, is presumption. And as *Ambrose* speaks, no man can *repent of sin*, but he that believes the *pardon of sin*: nor can any *believe his sins are pardoned*, except he hath *repented*. Besides,

how easy a matter soever thou thinkest it is to believe, he that goes about it, shall find it as hard a work to believe the gospel, as to keep the law; and only God must enable to both: and yet so far as we come short of either, so far forth we have just cause to be humbled; if we consider how God at first made us, and how wofully we have unmade ourselves. But,

SECTION XXII.

SECONDLY, As for their good hearts and meanings, they may think what they will, but every wise man knows, that the outward actions declare the inward intentions. A good conversion is proved by a good conversation.

There is no heart made of flesh, which at some time or other relents not; even flint and marble will in some weather stand on drops. Men may flatter God with their mouths, and with their tongues dissemble with him, when their hearts are not upright with him, *Psal. lxxviii. 36, 37.* And indeed, they whose words and deeds are faulty and evil, and yet plead the goodness of their hearts towards God, are like malefactors, who being convicted of theft, or the like naughtiness, by plain evidence to their faces, do appeal to the testimony of such persons for their purgation, as they know cannot be found. And in case the hearts of such men could be seen of others, as their works and words are, their hearts would appear worst of all, as they do to God, who seeth them. Nor is any evil in the mouth or hand, which was not in the heart first of all, as the stream in the fountain. And let a vicious man boast never so much of his good heart, I will as soon believe him that saith he hath the philosopher's stone, and yet lives like a beggar; which two hang together like a sick man's dream.

We have good hearts and mean well; alas, poor ignorant souls! For every drop of wickedness that appears in the life, there is an ocean in the heart. *The heart of man is deceitful above all things:* And while he thinks there is no deceit in it, even in that he is most of all deceived. Sinners are like that peremptory Sexton, that said, *Howsoever the day goes, I am sure the clock goes right.* So that the Spanish proverb does every way please me, *Defenda de Dios de mio, God defend me from myself.*

Carnal

Carnal men are apt to boast of the goodness of their hearts: but a man's heart is as arch a traitor as any he shall meet withal. We trust it too much, and know it too little, as it fared with *Leah*, Gen. xxx. 18. and *Hazael*, 2 Kings viii. 12, 13. and *Peter*, Matt. xxvi. 23. Luke xxii. 32. Mark xiv. 29. and those *Jews*, Acts ii. 36. And all this they will acknowledge in the end; yea, prove by experience, that heaven is full of good works, hell of good wishes, and that the fetters that sin makes, it must wear.

SECTION XXIII.

THIRDLY, Touching their repentance, my answer is, True repentance for sin, is a turning from every sin to the contrary good. In all true repentance is a change, both in the judgment from error to truth, and in the will from evil to good, and in the affections from loving evil and hating good, to love good and hate evil, in the whole man from darkness to light, and from the power of Satan unto God. Without which change, no repentance, no being saved. The two main and essential parts of repentance, are contrition or humiliation, and conversion or reformation. It is not true repentance, except humiliation and reformation go both together, for either of these single, makes but a half, or halting repentance. An unreformed sorrow, is but deformed: and a sorrowful reformation, is but a very sorry one. Humiliation without reformation, is a foundation without a building; and reformation without humiliation, is a building without a foundation. *Judas* was grieved for murdering Christ, yet no change following, he fell to murdering of himself. It is not possible a man should truly grieve, and be displeased for his sins, and yet continue in them without a change.

SECTION XXIV.

FOURTHLY, As for their assurance of salvation, it is upon as good ground as all the rest; for they slumber, and suppose themselves good christians; their faith is but a dream, their hope but a dream, their charity but a dream, their obedience but a dream, their whole religion but a dream, and so their assurance of salvation is but a dream; they have regeneration in conceit, repentance and righteousness in conceit, they

they serve God well in conceit, do the works of justice and piety in conceit, and they shall go to heaven only in conceit, or in a dream, and never awake until they feel themselves in the flames of hell. Every drunken beast and blasphemer thinks to go to heaven, though none shall come there, nor once see God without holiness, which they abhor. One minds nothing but his cups, another nothing but his coin, a third only his courtesan: yet all these appoint to meet in heaven, but this is not the way thither. *The lust of the flesh, the lust of the eyes, and the pride of life*, 1 John ii. 16. is a broad way, but not to heaven. Micah, when he had a Levite in his house, thought that God loved him, *Judg. xvii. 13.* It is usual with formalists, when they have the sacraments in their belly, to think that all is well. As the *Jews* thought, we may put away our wives, we may swear, we may hate our enemies, we may kill the prophets, subject the word of God to our traditions, and follow our own ways; Why? *Abraham is our father*, John viii. 39. But by their leave, Christ calls them bastards, and finds out another father for them, ver. 44. *Ye are of your father the Devil, and the lusts of your father ye will do.* Profane libertines, such as account not themselves well, but when they are doing ill: yea, the most covetous oppressors, who may say as pope Leo did, *I can have no place in heaven, because I have so often sold it on earth*: every man of them hopes (I confess with more confidence, than judgment) to have benefit by the gospel, when they will not be tied to the least tittle of the law. But if Christ be not our king to govern us, he will neither be our prophet to forewarn, nor our priest to expiate. Except we forsake our sins, God will never forgive them; yea, he hath sworn by an oath, that *whosoever he redeemed out of the hands of their spiritual enemies, shall serve him in holiness and righteousness all the days of their lives.* Neither can it consist with his justice, to pardon such as continue in an evil course of life.

If Christ hath freed us from the damnation of sin, he hath also freed us from the dominion of sin. If with his blood he hath quenched the fire of hell for us, he hath also quenched the fire of lust in us; Christ's justifying blood, is given us by his sanctifying spirit. He being consecrated, *was made the author of eternal salvation unto all them (and them only) that obey him*, Heb. v. 9. *Of whomsoever a man is overcome, even unto the same he is in bondage*, 2 Pet. ii. 19. have ye then no go-

vernment

vernment of your passions, no conscience of your actions, no care of your lives? false hypocrites, ye do but abuse and profane that name, which ye unjustly arrogate.

SECTION XXV.

BUT yet more to convince you, How can you go to heaven, when in sundry particulars you fall short of many wicked reprobates recorded in scripture? as, do but deal impartially with thyself, and tell me thou civil justiciary, whether thou ever hadst the heart, upon hearing the threatnings of the word, to relent and humble thyself, with *Ahab*? to confess thy sins, and desire the people of God to pray for thee, with *Pharaoh*? to be affected with joy in hearing the word, and practise many things, with *Herod*: to be zealous against sin, with *Jehu*? willingly to part with a good part of your goods, with *Ananias*? to forsake the world and all the hopes in it, to follow poor Christ, as some have done; to venture thy life with those that had not charity, 1 *Cor.* xiii. 2. in cleaving to the truth? yea, it is said of *Judas* himself, that he repented, there is contrition; he saith, I have sinned, there is confession; and he restored the money again, there is satisfaction; which is all the Papists repentance: and yet he is *Judas*, the son of perdition still. Now tell me, Dost thou not come short of these? many such as these be wicked reprobates, and yet wilt thou please thyself in a false conceit of thine own happiness, who comest further behind them, than they do behind true christians? if some that have journey'd in the wilderness to *Kadesh-Barnea*, shall yet never enter into God's rest; shall those that never left *Egypt*? Is the stony ground reprobate? and can the highway ground be good? There are three sorts of ground mentioned, *Mark* iv. 4, 5, 6, 7. and the very worst of them receives the seed, yet all damned; whither then shall the tempest of God's wrath drive them, that would never yet give the gospel a religious ear.

But vicious men think, God is all mercy (as foggy air useth to represent every object far bigger than it is) when the word tells us, that *he is a consuming fire, and a jealous God*, *Deut.* iv. 24. *Heb.* xii. 29. and when we shall find in *Deut.* xxviii. thrice as many curfings as blessings. Dost thou expect to have him merciful to thee that art unmerciful, cruel, and bloody to him, to his, and thine own soul? none that have eyes in
their

their heads, and open, can be so-
juice of poppy, called *opium*; which
bringeth the patient into a deep sleep.
Sinners dream they are awake, but
yea, with *Sardis* they are dead,
alive.

And indeed this misprision or
being in a case good enough, keep
of being bettered; for what we pro-
seek not after. Yea, this conceited
cause of all unrighteousness; and
if he had not at present so thought
humbled to the very ground, trem-
ver asked Jesus, *What wilt thou have*
those converts that were pricked to
ing sermon, upon their being con-
murderers of the Lord of life, *Acts*

SECTION

IN the last place, touching the
lible truth, Whomsoever God hath
them he hath appointed the means
deed a man may be so bold of his
his conversation: so he may dream
awaken from that dream in hell;
end, includes the means. Thou
that his company should not be de-
riners, that unless they kept in the
ed, *Acts* xxvii. 22, 23, 31. as if there
out means. *Rebekah* had God's or-
sent him away out of *Esau's* reach
rod to hurt the child Jesus, yet he

And so I have shewn in the last
tions of the new covenant, and to
which is all that I undertook. No
perish in their impenitency, their
and not on mine; I have discharg



can be so sottish. But sin is like the opium; which if the quantity exceed, o a deep sleep, that he never awaketh. awake, but indeed they are fast asleep; are dead, while they think they are

prison or mistake, this very opinion of ough, keeps a man out of all possibility what we presume to have attained, we his conceited righteousness, is the only ness; and many a man had been good, so thought himself. Until *Paul* was ound, trembling and astonished, he ne *wilt thou have me to do?* And the like of e pricked to the heart at *Peter's* search- r being convinced that they were the of life, *Acts* ii. 36, 37, 38.

CTION XXVI.

ouching their election, this is an infal- er God hath appointed to salvation, to d the means also, which is holiness. In- bold of his predestination, as to forget e may dream himself in heaven, and m in hell; God's purpose touching the ans. Though God had promised *Paul* d not be drowned, yet he told the ma- kept in the ship, they should be drown- 31. as if their safety should not be with- ad God's oracle for *Jacob's* life, yet the *Esau's* reach. It was impossible for *He- sus*, yet he must fly into *Egypt*; n in the last place, what are the condi- ant, and to whom the promises belong; ertook. Now if men will yet go on, and ency, their blood be on their own heads, ave discharged my duty.